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THE IRREVERSIBLE DEVELOPMENT OF SOCIALISM  
by F. Konstantinov

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## FOREWORD

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## THE IRREVERSIBLE DEVELOPMENT OF SOCIALISM

Following is a translation of Section V of an article entitled "Lenin and the Present Day" by F. Konstantinov in Kommunist (Communist), No. 5, Moscow, March 1960, pages 24-27.

Millions of people in various countries, on all continents, ask themselves this question. The people of the working class, the peasantry and the representatives of the intelligentsia raise it, as well as the representatives of the bourgeoisie. It is one question, but the answers to it are exactly opposite.

Nelson Rockefeller, the governor of the state of New York, declares that the main thing itself, at the present time, is the construction of bomb shelters in every home, apparently considering it necessary for the whole population to go underground to save itself from the atom bomb, which, in his opinion, is inevitable. Otherwise, why such grandiose construction and such expense? The great German physicist, Jordan also considers that the main thing is the construction of underground cities, in order to go underground to shelter for this life the troglodytes of the 20th century.

Adenauer, chancellor of the F.R.G. (Federal naya respublika germanii - Federal Republic of Germany), is devoting all his work to the kindling of hatred for communism and the USSR, and to the frustration of the easing of international tension which has begun developing.

The generals of the Pentagon are worried at the possibility of concluding an agreement for the prohibition of nuclear weapons tests. They insist on further improving the instruments of death. Soviet proposals for complete and universal disarmament terrify them. Just how can one live without armies and General Staffs, without atom bombs, military bases and generals? This also means without wars, doesn't it?

Former U.S. President Hoover completely lost his mind from fear over the successes of socialism. On 11 February 1960, at the National Council of United Presbyterian Churches he said, "The United States is experiencing six dangerous crises, which can destroy the country, provided Americans don't shake off their apathy and don't strike a retaliatory blow with all the moral strength of which they are capable. The chief enemies are: the communist countries, the ideology of Karl Marx (and, of course, Lenin --- F.K.), inflation, competition in foreign trade, corruption and the heavy growth of crime ... The U.S.A. is also contaminated with the ideology of Karl Marx which has penetrated into our country's world outlook and which is exerting an influence on the actions of our government."

Bourgeois ideologists consider capitalism, and the laws of social life enforcable in it, to be not historical but rather eternal and immovable. But such a routine view contradicts history and the laws of the development of society.

If we believe the reactionaries, then mankind has no other prospect, since war, the irreparable impasse, is the recourse to fear. But even among the ruling classes of the U.S.A., and also of other capitalistic countries, there are people who look upon the future of mankind somewhat differently. A member of the House of Representatives of the U.S.A., Democrat Byron Johnson, in an article in the March edition of the magazine Progressive, writes, "We must develop an understanding of history and an historical perspective in response to the demands of our time ... A knowledge and understanding of history is a strong antidote to the temptation of identifying virtue, morality, progress, truth and beauty with the American capitalism of the 20th century. A narrow-minded view is the trap which is tempting us to relinquish life and to destroy mankind in the name of institutions which, in historical perspective, are only transient ... In the name of anti-communism," Johnson continues, "it seems we show the rightness of the basic positions of Marxism, this being that capitalistic government is the sole owner of the weapons of coercion for the suppression of the masses. Our support of colonialism and corrupt candidates in the name of anti-communism creates the very revolutionary situations which Lenin summoned his followers to look for." Not badly stated.

Each socio-economic structure, of which capitalism is one, bears an historical, transient character. Replacing capitalism is coming, and in a number of countries has already arrived, a new, loftier structure, which conforms to the contemporary productive forces. This new structure is not an accidental happening. Lenin, analyzing the course of the development of society, wrote, "The destruction of capitalism and its traces, a preface to the foundations of the communist order, constitutes the subject matter of a new epoch of world history, which has now begun" (read Vol. 31, page 365).

The entire course of the development of society has confirmed completely this analysis and prognosis of Lenin. In the world today exist two opposing systems, fighting and competing: the new, young, full of vitality system of socialism and the out-of-date capitalistic system. Which one will win out? Life, history and science teach that the new, which is developing, always wins over the old, which is becoming obsolete. This is not only the law of history, but also of nature.

Socialism has already shown its superiority and advantage over capitalism. In the future this advantage will be revealed with still accelerated strength. Then the people will make their choice, and surely if the people realize this, and they undoubtedly will understand it, then no Adenauers, Strausses or Hoovers will save the old, decrepit world. The inexorable course of history indicates this.

Lenin wrote that its (communism's) chief influence on the course of world history "we show by its economic policy ... The struggle has carried over into this walk of life on a world scale. We will resolve this problem; and then we will have won on the international scale for once and for all (read Vol. 32, page 413). Today the very profound meaning of Lenin's formula comes to light with all intensity. In world economic competition, on the basis of world co-existence, the socialist structure excels capitalism economically and guarantees people the highest standard of living in the world. And then it will be clear to everyone, even to those who are now still entangled in the bourgeois lie, that socialism, communism is the structure which is in answer to the highest ideals of mankind.

Reactionary powers have sought, and are seeking, a way out through wars, "cold" and "hot", and an arms race. Socialist countries, in accordance with the word and spirit of Leninism and the fundamental interests of all peoples, are struggling for a peaceful means of development, for peaceful co-existence. Namely in the light of the policy of peaceful co-existence and competition of the two systems, it is necessary to examine the Soviet offer of universal and complete disarmament. The Soviet Union and the socialist countries are ready to take this peace-loving, humane, progressive step. This policy is winning more and more people to its side.

The bold foreign policy of the Soviet government, full of initiative, the tireless activity of Nikita Sergeyevich Khrushchev (his peaceful mission to the U.S.A., the countries of Asia and France), are directed at the attainment of the most noble goal of the strengthening of peace and the deliverance of mankind from the threat of a new war.

One of the central problems of contemporary times, which occupies the minds of both the supporters of progress and of reaction, is the question of the prospects of developing the countries of the East, where the majority of the world population lives. The technical, economic and cultural backwardness of the former colonies, semi-colonial territories and countries which are still bearing the yoke of colonialism, and the terrible poverty of the population, are the heritage which was left by the civilized barbarians who had dominion in the East. The colonizers robber the natural resources and the people of the colonized countries and stripped them of their vitality. The capitalistic civilization was to the very end a veritable island in the ocean of colonial backwardness, poverty and slavery which was spread and supported by imperialism. Now all the East has risen up against colonialism, many of the countries have found political independence, and others are fighting for their freedom. The colonial peoples and countries have turned into a mighty anti-imperialistic force.

The great Lenin prophetically said, "We know that here the national masses of the East will rise up as independent partners and creators of a new life, because hundreds of millions of this population are members of dependent nations, not enjoying their civil rights, who

up to this time were the object of the international policy of imperialism and who existed only as material for fertilizer for the capitalistic culture and civilization" (read Vol. 30, page 138).

Now the ideologists of imperialism do much hypothesizing about the direction in which the former colonial countries will go: on the road to capitalism or socialism? These ideologists consider that the fate of capitalism will depend not on the internal development of the capitalistic countries, but rather on the preservation or solution of the contradictions between wealthy (that is, capitalistic) countries and the poor countries, yesterday's colonies. Several bourgeois theorists hope-fully argue that, so long as the economically backward, non-socialistic countries of the East are now embarked on the capitalistic road of development (since in these countries simple commodity production prevails and there is already a capitalistic structure), then the possibility that these countries will naturally go along the road to capitalism is not ruled out. Also, the new, thriving capitalism of yesterday's colonies and semi-colonial territories with their numerous population will imbue with fresh blood the decrepit, decaying capitalism of Western Europe and America.

In the first place, the direction of the development of the non-socialistic countries of the East depends, of course, not on the will and desire of separate peoples and governments, but on objective economic laws. In the second place, the character and direction of the future development of yesterday's colonial and dependent countries will be determined by the struggle of the people. In the third place, this direction will depend on the course of the competition of two systems which exist in the world, socialistic and capitalistic. Capitalism has already discredited itself in the eyes of nations with its colonial pillage, its wars, its militarism and its racism. Marxism-Leninism teaches that countries advanced in social and economic terms determine the direction of the development of the backward countries and points out their future. So speaks the experience and the laws of history. The great Lenin foresaw the possibility of a change to socialism for the backward nations in present-day conditions, passing by the long-drawn road of capitalism.

The transfer from capitalism to socialism which has already been realized by a third of mankind, is the chief subject matter of our era. The historical process is irreversible. Socialism, communism, the banner which hovers over an enormous territory of the globe from Central Europe to the Pacific Ocean, is the future of all mankind.

In the year 1917, the counter-revolutionary bourgeoisie, the Black-Hundred, the Mensheviks, the socialist-revolutionaries, persecuted the party of the Bolsheviks as a non-national, non-patriotic, non-Russian party, exactly as the bourgeoisie, the leaders of the right-wing socialists, and the nationalistic and chauvinistic circles of capitalistic countries are doing today. At that time to the world V. I. Lenin told these villains and scoundrels that the party of the Russian working class, the party of the Bolsheviks, represents the

soul, the honor and the conscience of our era. What Lenin said then about the Bolshevik party can be related in full measure to Lenin himself, the founder and chief of the great party. Lenin raised high the banner of the struggle against all forms of exploitation and oppression of man by man, against each and all forms of enslavement, against injustice resulting from the domination of exploiters, and for the realization in life of the high and humane principles of communism.

Lenin and Leninists have been and remain the boldest, most fearless and consistent champions of the supreme justice and happiness of peoples, and also of communism and society, where there will be everlasting peace and where human genius will not be turned against people in trouble, but will everywhere serve them, and only them.

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